

THE
Swearer and the Drunkard,

Two Brethren in

IN I Q U I T Y,
Arraigned at the BAR:

O R,

A Charge drawn up against those two
great Sins of these Nations,

Swearing and Drunkenness.

Wherein is laid open the Heinousness
of these sins, by several Aggravations:
and the dangerous consequences
which will ensue upon the same.

To the end that swearers and Drunkards may
be perswaded to repent in time; and not
wilfully destroy their own Souls.

Very seasonable and profitable to Read.

London, Printed for W. Thackeray, at the
sign of the Angel in Duck-Lane. 1673.

Swearer and the Drunkard

Two Tales in

IMPROVED

Arranged at the B.A.R.

Swearer and Drunkard

of the two, the Swearer is the more dangerous, and the Drunkard is the more ridiculous.

It is a well known fact, that the Swearer is a more dangerous man than the Drunkard, and the Drunkard is a more ridiculous man than the Swearer.

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T H E
 Swearer and the Drunkard,
 Two Brethren in Iniquity,
 Arraigned at the Bar.

COnsidering the numberless number of those, who, calling themselves Protestants, discredit the Protestant Religion; who, because they have been Christned, as Simon Magus was, and receiv'd the Lords Supper, like Judas, and for company go to Church also, as Dogs do, are call'd Christians, as we call the Heathen Images Gods: yea, and being blinded by the Prince of darkness, think to be saved by Christ, though they take up arms against him: who are so graceless, that God is not in all their thoughts, unless to Blaspheeme him, and to

A 2

spend

spend his days in the Devils service; who iustifie the wicked, and condemn the just; who call Zeal, Madnes; and Religion, Foolishness; who love their Sins so much above their Soules, that they will mock their admonisher, scoff at the means to be saved, and make themselves bondslaves for an apple; and like Esau, sell their birth-right of Grace, for a mess of Pottage: who prefer the pleasing of their Pallats, before the saving of their Soules; who have not only cast off Religion, which should make them good men, but Reason also, that should make them men; who waste Vertues faster then Riches, and Riches faster then any Vertues can get them; who do nothing else but sin, and make others sin too; who spend their time and Patrimonies in Riot, and upon Dice, Drabs, and Drunkenness: who place all their felicity in a Tavern, or Alehouse: who desire not the reputation of Honesty, but of Goodfellowshyp: who, instead of quenching their thirst, drown their senses, and had rather leave their Wits, then their Wine behind them: who place their Paradise in throats, Heaven in their Guts, and make their belly their God: who being displeased with others, will flye in their makers face, and tear their Saviours Name in pieces with Daths, and Creccrations, as being worse then a mad dog, who flyeth in his masters face who keeps him:

him:

him : who swear and curse, even out of custom, as Curs bark, and have so sworn away all Grace, that they will count it a Grace to swear; and being reprobed for swearing, they will swear they swore not : who will do what God forbids, yet confidently hope to escape what he threatens : who will do the Devils work, and yet expect Christs wages, expect that Heaven should meet them at their last hour, when all their life long they have galloped in the beaten road towards Hell : who expect to have Christ their Redæmer and Advocate, when their Consciences tells them, that they seldom remember him, but to Blaspheme him ; and more often name him in their Oaths and Curses, then in their Prayers : who think their wickedness is unseen, because it is unpunished, and therefore live like beasts, because they think they shall dye like beasts.

Considering, I say, the swarms, legions, and millions of these persons, and fore-seeing the sad effects which will unavoidably ensue such wicked courses, if not timely prevented by a serious and speedy repentance. I have therefore drawn up this charge against Drunkards and Swearers, to the end that they may be convinced of the odiousness of their practises, and dissuaded from those sinful courses, which if wilfully persisted in, will prove destructive both to soul and body.

And first to speak of Drunkenness, which is, as I may say, the Queen of sins, the root of all evil, the rot of all good, a sin which turns a man wholly into sin, that it were far better, to be a Toad, or a Serpent, then a drunkard; for the drunkard is like Ahab, who sold himself to work wickedness: he wholly dedicates, resigns, surrenders himself to serve sin and Satan: his only imployment is to drink, drab, quarrel, swear, curse, scoff, slander, and seduce, as if sin were his Trade, and he would do nothing else; like the Devil, who was a sinner from the beginning, and a sinner to the end. These Sons of Belial are for the belly, for to drink God out of their hearts, health out of their bodies, wit out of their heads, strength out of their joynts, all their money out of their pockets, wife and children out of doores, the land out of quiet, plenty out of the Nation, is all their practice: in which their stinking stillings, they resemble so many Frogs in a puddle, or Water-shakes in a pond, for their whole exercise, yea, Religion, is to drink: they even drown themselves on the dry land. And as drunkards have lost the prerogative of their Creation, being changed with Nebuchadnezer, Dan. 4. 16. from Men into Beasts, so they turn the Sanctuary of Life, into the Shamble of Death: yea, thousands, when they have made up the measure of their wickedness,

edness, are taken away in Gods just Wrath, in their Drunk, it faring with them, as it did with the Pope, whom the Devil is said to have slain in the very instant of his Adultery, and carry him quick to Hell: some Drunkards being suddenly strook with Death, as if the Execution were no less intended to the Soul, then to the Body: And no wonder, for Drunkards are indeed the Devils Captains, at his comand, and ready to do his will, he rules ober, and works in them his pleasure, 2 Tim. 2. 16. Eph. 2. 2. He enters into them, and puts into their hearts what he will have them to do, John 13. 2. Acts 5. 3. He opens their mouths, and speaks in, and by them, Gen 1. 3, 4. He being their Father, their King, and their God, Gen. 3. 15. John 12. 31. 2 Cor. 4. 4. And which is worst of all, Drunkenness not only duls, and dams up the head and spirits with mud, but it bestiates the heart, and being worse then the sting of an Aspe, poysoneth the very Soul and Reason of a man: whereby the faculties and organs of resolution and Repentance, are so corrupted, and captivated, that it makes men utterly incapable of returning, unless God should work a greater miracle upon them, then was the Creating of the whole world. These agents for the Devil [Drunkards] practice nothing but the Art of Debauching

men, for to turn others into beasts : They will make themselves Devils, wherein they have a notable dexterity ; as 'tis wonderful to see how they will wind men in , and draw men on, by drinking : first, a health to such a man, then to such a woman my Mistress, then to every one's Mistress ; then to such a Lord or Lady, their Master , their Captain , Comander, &c. And never cease till their Brains, their Wits, their Tongues, their Eyes, their Feet, their Sences, and all their Members fail them : They will drinke till they vomit up their shame again, like a filthy Dog, or lye wallowing in their beastliness, like a brutish Swine : they thinke nothing too much to do, or spend, that they may make a Sober man a Drunkard, or make a Religious man exceed his bounds, at which they will, and rejoyce, as at the devision of a spoil : But what a Barbarous, Gracelesse, and Antichristian-like practice is this, to make it their glozy pastime, and delight, to see God dishonoured, his Spirit grieved, his Name blasphemed, his Creatures abused , themselves and their friends Soules damned : yet such is their wickedness , and so pernicious are they , that to damn their own Soules is the least part of their mischief , for they draw vengeance upon thousands, by seducing some , and giving ill examples to others : so that one Drunkard makes a multitude , being

ing like the Bramble, Jude 9. 15. which first set it self on fire, and then fired all the wood; or like a malicious man, sick of the Plague, that runs into the throng, to disperse his Infection. And this shews that they not only partake of the Devils nature, but they are very Devils in the likeness of men, and that the very wickedness of one that feareth God, is far better then the good intreaty of a Drunkard: yet the Drunkard is so pleasing a Murderer, that he tickles a man to death, and makes him like Solomons Fool, dye laughing: whence it is that many, who hate their other enemies, yea, and their friends too, embrace this enemy, because he kisseth when he betrayeth: Hence it is also, that thousands have confessed at the Gallows, I had never come to this, but for such a Drunkard; for commonly the Drunkards Progress, is, from Luxury, to Beggery, from Beggery, to Thievery, from the Tavern to Liboryn, and from the Ale-house, to the Gallows. Thus these barnds & panders of Vice, breath nothing but infection, and study nothing but their own and other mens destruction. The Drunkard is like Julian the Apostate, who never did a man a courtesie, but it was to damn his Soul: but little do they think how they advance their own damnation, when the blood of so many Soules as they have drayn away, will be required at their

their hands ; for let these Tempters know that they do not more increase mens wickedness on earth. (whether by perswasion, or peroracion, or example) then their associates wickedness shall increase their damnation in Hell. Luke 16. 27, 28.

Now it were endless to repeat the vain babbling, scurrilous jesting, wicked talking, impious swearing and cursing of the drunken crew, when they are got together in a Tipling-house, where they sit all day in troops, doing that in earnest, which we have seen boys do in sport, stand on their heads, and shake their heels against heaven : where, even to hear both the Name of the Lord Jesus is pierced, and both Gods Name blasphemed, would make a sober man to tremble. A Drunkards tongue is like the sail of a Wind-mill ; for as a great gale of wind whirleth the sails about, so a bundance of Drinke whirleth his tongue about, and keeps it in continual motion : now he rails, now he scoffs, now he lies now he flanders, now he seduces, talks bawdy. Swears, bans, foams, and cannot be quiet till his tongue be woꝝmed : so that from the beginning to the end he believeth forth nothing but what is as far from Truth, Pietie, Reason and Modesty, as Heaven is from the Earth. Oh the beastliness which burns in their unchast and impure minds, that smoke out

out of their polluted mouths: a man would think that even the Devil himself should blush to hear his child so talk: yea, did any sober man but hear, and see, and smell, and know what is done in these Taverns and Ale-houses, you would wonder that the earth could bear the houses, or the Sun endure to look upon them. The Land doth ever where abound with these Caterpillars, so that in Countrey and City thousands may be found, who do in their drink, spend all the cloaths on their beds and backs, they drink the very blood of their Wives and Children, who are near famished, to satissie the Drunkards throat or gut, wherein they are worse then Infidels or Cannibals, 1 Tim. 5. 8. Much more might be spoken against the wicked and abominable practises of Drunkards, for the Drunkard is like some putrid Grave, the deeper you dig, the fuller you shall find him, both of stench and horror; or like Hercules's Monster, wherein were fresh heads, still arising one after the cutting off another. But there needs no more then this last, to make any wise man, or any that love their own souls to detest, and beware these Wretches and Vandors of Vice, that breathe nothing but infection, and study nothing but their own and other mens destruction.

Thus I have unmasked their faces, that they

they may appear odious to themselves and others: and I have declaimed against Drunkenness, that men may become sober; for Wices true picture, makes us Vice detest. Oh that I had debortation answerable to my detestation of it: And, Oh that every drunkard would take warning hereby and be perswaded, if not for Gods sake, yet for their soules and bodies sake, to leaue their immoderate drincking, and to liue godly, righteously, and soberly in the world. Consider what I say, and the Lord give you understanding in all things.

I come now to speak to the prophane Swearer, by reason of whose oaths, the Land mourns, Jer. 23. 10. For indeed Swearing is a sin that hath so much over-spread the whole Nation, that it is almost grown as customary a thing, both to young and old, to swear, as to speak; yet of all other sins, this sin of swearing is most inexcusable.

1. Because it is a Sin, from which of all other Sins, we have most power of abstinence: for if men were forced to pay ten groats for every oath they swear, as the Law enioyneth: or if they were sure to have their tongues cut out, which is too light a punishment for this Sin, damnation being the due penalty thereof, as the
Apostle

Apostle sets it down, James 5. 12. they both could, and would leave it.

2. Because it is a Sin, to which, of all other sins, we have the least temptation, for all that men can expect by it, is the suspicion of being common Lyers, by being common Swearers: It brings not so much as any appearance of good, to induce us: For whereas other Sins have their several baits to allure us, some the bait of profit, some of honour, some of pleasure, this sin is destitute of them all, and only brings much loss here: namely, of Credit, and a good Conscience, and the loss of Gods favour, and the Kingdom of Heaven hereafter; which is of more value then ten thousand Worlds: which shews that men love this Sin, only, because it is a great Sin, and Swear, out of meer malice to, and contempt of God; which is most fearful, and (as a man would think) should make it unpardonable: I am sure the Psalmist hath a terrible word for all such, if they would take notice of it, Psal. 25. 3. Let them be confounded that transgress without a cause. That men would seriously repent of this their sin, and forsake it lest the Lord should deal by them, as he hath threatned, Deut. 28 58, 59. that if we do not fear and dread his Glorious and Fearful Name,

the

the Lord our God, he will make our plagues
wonderful, and of a long continuance, and the
plagues of our posterity: but woe is me, men
take so little notice of the number of their
Oaths and Curses, that they will not acknow-
ledge they did swear or curse at all: yea, though
they be taken in the manner, and told of it, yet
they will not believe it, though all that are
present can witness the same, and Satan also
who himself will one day be a swift witness
against swearers, Mal. 3. 5. For of all other
Sinners, the Lord will not hold him guiltless
that taketh his Name in vain, as the third
Commandment tells us, Exod. 20. 7. But
faires with common Swearers, as with despe-
rate persons, desperately diseased, whose excre-
ments, and filth comes from them at unawares
for as by much labour y^e hand is so hardened that
it hath no sence of labour; so their much swear-
ing causeth such a brassy skin of sencelessness
to ober. spread the heart, memory, and Con-
science, that the Swearer sweareth unwilling-
ly, and having swoorn, hath no remembrance
of his oath, much less repentance for his Sin.
But some who are a little civilized, will thinke
to excuse themselves by alledging, that if they
did swear, it was but faith and troth, by our
Ladys, by this light, or the like, which they say
is no great matter. To whom I answer, though
blind

blind sensualists, that have no other guide, but the flesh, may deem, or dream it to be but a mite, a mote, a matter of nothing, yet such as have the least knowledge of the Law of God, or skill in Scripture, well know that God expressly forbids it, and that upon pain of Damnation, Jam. 12. 5. and that Christ commands us not to swear at all, in our ordinary Communication, saying: that whatsoever is more then yea, yea, or nay, nay, cometh of evil, Mat. 5. 34, 35. If the matter be light and vain, we must not swear at all: if so weighty, that we may lawfully swear, as before a Magistrate, being called to it, then we must only use the glorious name of our God, in a holy & religious manner; as you may see, Deut. 6. 13. Jer. 5. 7. Isa. 45. 23. Josh. 23. 7. Exod. 23. 13. And the reasons thereof are weighty, if we look into them: for in swearing, by Faith, our Lady, the Light, or any other Creature, you ascribe that unto the said Creature, which is only proper to God: namely, to know your heart, and to be a discern-er of secret things: Why else should you call the Creature as a witness unto your Conscience, that you speak the truth. and lye not? which only belongeth to God. And therefore the Lord calls it a forsaking of him: As mark well what he saith, Jer. 5. 7. How shalt I spare thee, for these thy Children have forsaken me, and
 Iworn

sworn by them that are no Gods. And do you make it a small matter to forsake God, and make a God of the Creature. Will you believe the Prophet Amos, who speaking of them that sware by the Sin of Samaria, saith that they shall fall and never rise again, Amos 8. 14. A terrible place to vain swearers: Yea in swearing by an Creature, we do invoke the Creature, and ascribe to it divine Worship, a lawful oath being a kind of invocation, and a part of Gods Worship: Yea, whatsoever we swear by, that we invoke, both as our Witness, Surety, and Judge, Heb. 6. 16. and by consequence Devise it, by ascribing, and communicating unto it Gods incommunicable Attributes, as his Omnipresence, and Omniscience, of being every where present, and knowing the secrets, thoughts, and intentions of the heart: and likewise an Omnipotency, as being Almighty, in patronizing, protecting, defending, and rewarding us for speaking the truth, or punishing us if we speak falsely: all which are so peculiar to God, as that they can no way be communicated, or ascribed to another: so that in swearing by any of these things, thou comittest a high degree of gross Idolatry, thou spoolest, and robest God of his Glory, (the most impious kind of theft) and in a manner dethronest him, and placest an Idol in his room: neither are we

we to joyn any other with God in our oaths, for in so doing, we make base Idols, and filthy Creatures coarivals in honour, and competitors in the throne of Justice, with the Lord, who is Creator of heaven and earth, and the Judge, and sole Monarch of the World: *Id.* in case we do, our doom shall be reamidiless: for the Lord threatneth by the Prophet Zephany, that he will cut off them that swear by the Lord, and by Malcham, which Malcham was their King, or as some think, their Idol, Zeph. i. 4, 5. But as if swearing alone would not press men deep enough into Hell, they add cursing to it, a sin of an higher Nature, which none use frequently, but such as are desperately wicked, it being their peculiar brand in Scripture: as how doth the Holy Ghost Stigmatize such a one: His mouth is full of cursing, Psal. 10. 7. and Rom. 3. 14 or, he loveth cursing, Psal. 109. 17. And indeed, whom can you observe to love this sin, or to have their mouths full of cursing, but Ruffians, and sons of Belial, such as have shaken out of their hearts the fear of God, the shame of men, the love of heaven, the dread of Hell not once caring what is thought or spoken of them here, or what becomes of them hereafter: yea, curse them well, and you will find that they are mockers of all that march not under the pay of the Devil:

besides, it is the very depth of sin : roaring and
drinking is the horse-way to hell, whozing and
cheating the foot-way, but swearing and cur-
sing follows Korah, Dathan, and Abiram : and
certainly if the infernal Tophet be not for these
men, it can challenge no Guests : For Consi-
der, thou that art used to curse, thou art a mur-
derer in heart, and in Gods account, in wishing
him that croseth thee the War, Plague, or that
he were Hanged, or Damned, nor will it be
any rare thing at the day of Judgement, for
Cursers to be indited of Murder, for like
Shimei or Goliath to David, thou wouldst kill
him if thou durst : I would be loath to trust
his hands, that bans me with his tongue. But
let them, even the best of them that use to
curse. (for I passe over them that call for a
curse upon themselves, saying, God damn me,
confound me, the devil take me, and the like :
which would make a rational man even trem-
ble to name, because I were as good knock at
a dead mans Grave, as speak to them,) let
them, I say, take notice what will be the issue :
the causeless curse shall not come where the
curser meant it, Prov. 26. 2. Yea, though thou
curst, yet God will bless, Psal. 109. 28. But
thy curses shall be sure to rebound back into
thine own breast, Psal. 7. 14, 15, 16. Prov 14. 30.
Cursing mouths are like ill-made Piers,
which

which while men discharge at others, recoil
 in splinters on their own faces : their words
 and wishes be but whirlwinds , which being
 breathed forth , return to the same place : as
 hear how the Hol^y Ghost deliberates it, Plal. 109.
 As he loved cursing, so shall it come unto him,
 and as he loved not blessing , so shall it be far
 from him : as he cloathed himself with cursing
 like a garment, so shall it come into his bowels
 like water, and like oil into his bones : Let it
 be unto him as a garment to cover him, and for
 a girdle wherewith he shall always be girded,
 verse 17, 18, 19. Here this all ye whose tongues
 run so fast on the Devils errand , you loved
 cursing, you shall have it, both upon you, about
 you, and in you, and that everlastingly , if you
 persevere and go on ; for Christ himself at the
 last day, even he which came to save the world,
 shall say unto all such ; Depart from me ye
 cursed, into everlasting fire prepared for the de-
 vil and his Ange's, Mat. 24. 41. where they shall
 do nothing but curse for evermore. For Con-
 sider , whence do these Monsters of the earth,
 these hellish Miscreants, these bodily and visible
 Devils learn this their damnable Cursing and
 Swearing ? are not their tongues fired and
 edged from Hell ? as St. James hath it, Jam. 3. 6.
 Yea, it is the very language of the damned, as
 you may see, Rev. 16. 1, 21. only they learn it
 here,

here, before they come thither, and are such proficient therein, that the devil counts them his best Schollars, and sets them in his highest form, Psal. 1. 1, and well they deserve it, with whom the language of Hell is so familiar, that Blasphemy is become their Mother-tongue. If they be crossed by some one, perhaps their Wife or Child, or Servant, or else their Horse, the Weather, Dice, Botols, or some other of the Creatures displease them, then they fall a Cursing and Blaspheming, wishing the Plague of God, or Gods vengeance to light on them, or some such hellish speech falls from their foul mouth: and so upon every foolish trifle, or every time they are angry, God must be at their beck, and come down from Heaven in all haste, and become their Officer, to revenge their quarrel, and serve their malicious humour: Oh monstrous Impiety! Oh shameful Impudence! to be abhorred of all that hear it; not once taking notice what he commanded in his word, as, Bless them that curse you, and pray for them that hurt you, Luk. 6. 28. Bless them that persecute you: Bless I say, and Curse not, Rom. 12. 14. Thus with Swearing and Cursing men do not only wound their own souls worse then the Baalites did their bodies: but they are so pernicious, that they draw vengeance upon thousands, by their infection, and
dam-

Examnable example, as how can it be otherwise?
 they do not only infect their Companions, but
 almost all that hear or come near them: yea,
 little children in the Streets have learned of
 them to rap out oaths, and belch forth
 curses and scoffs almost as frequently as them-
 selves, and through their accustomed swear-
 ing, learned to speak English and Oaths toge-
 ther, and so blasphem God almost as soon as
 he hath made them. It were easie to go on in
 agravating their sin and wretchedness, and
 making it out of measure, and the souls that
 miscarry through the contagion of their evil
 example, numerous: For is not the Gospel and
 the name of God blasphemed among the very
 Turks, Jews, and Infidels, and an evil scandal
 raised upon the whole Church, through their
 superlative wickedness: yea, both not this keep
 them off from embracing the Christian Religi-
 on, and cause them to protest against their own
 conversion, which makes me wonder that
 Swearers, Drunkards, and all such wicked
 and prophane wretches are not (like dirt in the
 house of God) thrown out into the street by
 Excommunication, or as excrements and bad
 humours in mans body, which is never at ease
 till it be thereof disburthened: that they are
 not marked with a black coal of infamy, and
 their company avoided, as by the Apostles or-

der they ought, Rom. 16. 17. Eph. 5. 5, 7. 1 Tim. 1. 26. That they are not to us, as Leapers were among the Jews, or as men full of Plagues, sores are amongst us. We well know the good husbandman weeds the fields of hurtful plants, that they may not spoil the good Corn, and the good Chirurgeon cuts off a rotten member sometimes, that the sound may not be endangered, nor will the Church of England ever flourish, nor be happy in her reformation until such a course is taken. ¶ That every prophane Swearer, who tears Heaven with their blasphemies, and bandy the dreadful name of God in their impure and polluted mouths, would take warning hereby, and not still persist in their abominable practice to swear and curse, as if he that made the ear, could not hear; or as if he were neither to be feared, nor cared for: who for sin cast the Angels out of Heaven, Adam out of Paradise, drowned the old World, rained down fire and brimstone upon Sodom, commanded the earth to open her mouth and swallowed down quick Korah and his company: he who smote Egypt with so many plagues, overthrew Pharaoh and his Host in the red-sea, destroyed great and mighty Kings, giving their Land for an inheritance to his people: and can as easily with a word of his mouth, strike them dead, while they are blaspheming him, and
cast

cast them body and soul into Hell, for their odious unthankfulness: yea, it is a mercy beyond expression, that he hath spared them so long.

When a Dog flies in his masters face that keeps him, we conclude him mad: are you then rational men, that being never so little crost, will fly in your makers face, and tear your Saviours name in pieces with oaths and execrations, which is worse then frenzy: no, you are demoniacal, Obsessed, or rather possessed with a Devil, and more miserable then such a one, because it is a Devil of your own choosing. Be perswaded, if you have any spark of reason left, or do in the least love your selves, leave of your damnable and devilish swearing and cursing: and to that end lay to heart the many and fearful threats that God hath made, and set down in his word, against this horrid sin, and against all those that so daringly and audaciously provoke him, lest you be plagued with a witness, and that both here and hereafter: for God who cannot lye, hath threatened that his curse shall never depart from the house of the Swearer, as it is, Zach. 5. 1. And peradventure you are already cursed, though you know it not: that either he hath cursed you in your body, by sending some foul disease, or in your estate, by suddainly consuming it, or in your

your name, by blemishing and blasting it :
 in your seed, by not prospering it : or in your
 mind, by darkning it : or in your heart, by hard-
 ning it : or in your conscience, by terrifying it :
 or will in your soul, by everlasting damning it :
 if you repent not : wherefore take heed what
 you do, before it be too late.

The Lord set these considerations home
 on your hearts, and open your eyes to behold
 those things which concern your everlasting
 peace.



FINIS.

